

KNOX—" By the peopill of God."

Neither Knox nor his antagonist perceived that, by adhering to this Jewish dogma, they were championing persecuting principles equally with the papists. They merely disagreed as to who is to punish idolatry. .

MAITLAND—" But there is no commandiment gevin to the peopill to punisch thair King gif he be ane idolater."

KNOX—" I find no moir privilege grantit unto Kingis by God than unto the peopill to offend God's majestic, so that what his worde commandis to be punischit in the one is nocht to be absolved in the uther."

MAITLAND—"We agree in that, but the peopill may nocht execute Godis jugement, but man leif [leave] it unto himself." In support of this proposition he adduced the testimony of Luther, Melancthon, Bucer, Calvin.

Knox denied that their judgments applied to the case of Scotland. " I speik of the peopill assembled togidder in one bodie of ane commonwealth unto whome God hes given sufficient force, nocht onlie to resist, but to suppress all kynde of open idolatrie."

He was less accommodating and more independent in his attitude to the powers that be than the earlier reformers. He stuck to his contention throughout the remainder of the long colloquy, even though the exercise of the power of the people in this particular instance involved the extermination of those who celebrated mass ! It was certainly unfortunate that he did not succeed in shaking himself free from Old Testament notions in his advocacy of popular rights. Again and again it is the theocrat that speaks in the language of the democrat. His train of thought is Semitic, mediaeval; and, therefore, though we may agree with his contention that " to resist a tyrant is not to resist God, nor yit his ordinance," the reasons he adduces are sometimes monstrous enough, and too often merely theological where they should be purely political.

John Craig, Knox's colleague, in recording his vote at the conclusion of the debate, stated his conviction in less theological and more convincing terms. In his general proposition he, in fact, anticipated Languet, Hooker, and Locke. "My vote and conscience is that princes are nocht onlie